1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

*171 622 those of the Klamath; theirs was an advisory function and they led in war.[573]

A corollary of the chief rich man's position in California and Oregon was that he did not himself engage in war. By reason of his wealth he could terminate the conflict by paying the blood money necessary to balance the score. This has been observed of the Tillamook, Shasta, Hupa, Kato, Pomo, and was perhaps general.[574] There [701] is some suggestion of this in Klamath custom; a chief was not ordinarily a war leader but he certainly did not make good the blood-money payments. On the other hand this may have been nothing more than the common western attitude that a chief was not of necessity a war leader.

*171 • 683 One characteristic feature of the cultures from Columbia river southward, which has been touched on before, was a well developed system of fines for injuries. This did not appear on the Northwest Coast nor in western Washington, but was by no means confined to northwestern California as has been implied. It is quite characteristic of a larger area: Wishram, Alsea, Coos, Takelma, Yurok, Karok, Hupa, Shasta, Pomo.[575] Remuneration was often demanded for comparatively slight injuries; thus an Alsea shinny player who was hit exceptionally hard had to be compensated. The eastern groups (Klamath, Maidu, etc.) had no such sentiment, but it is worthy of note that they did compound a murder by a property settlement, a notion which may have been absent still farther east in the Basin.

Speaker

*171 622 537 [756] Chiefs' speakers occurred among many western tribes. There were none such among the Klamath, whose shamans had however assistants with comparable functions. These have been discussed with shamanism. The chief's speaker was eminently characteristic of the Northwest Coast, where his activity in the potlatch and other ceremonies has been often remarked. He not only repeated the words of his chief to the gathering but also served as his representative and advocate. In the Great Basin, on the other hand, the function of the speaker was merely to repeat verbatim after an orator or story-teller.

[573] Goddard, Life and Culture of the Hupa, 58; Kroeber, Handbook, 154, 296; McKern, Functional Families; Dixon, Northern Maidu, 223, Notes on the Achomawi, 215; Faye, Notes on the Southern Maidu, 41.

[574] Kroeber, A Kato War; Loeb, Pomo Folkways, 302, 303, 336.

[575] Frachtenberg, Alsea Texts, 199; Sapir, Notes on the Takelma, 270; Loeb, Pomo Folkways, 297.

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	MV
755 **Sucking Doctors: Payment for Curing**																
4983a. Shaman paid for curing	+	+	+	+	◦	+	+	+	+	+	+	+	+		+	+
4984. Negotiated fee	–	–	+	–	–	–	–	–	–	–	–	–	–		–	–
4985. Patient, patients' relatives decide amount of fee	+	+	–	+	+	+	+	+	+	+	+	+	+		+	+
4986. Fee paid to doctor before cure	–	–	–	+	–	–	–	+	–	–	–	–	–		–	–
4987. Fee shown to doctor, who smells it			–			◦	◦	+	+	+	–	–	–		–	–
4988. Fee paid after cure	+	+	+	–	+	+	+	–	+	◦	◦	+	+		+	+
4989. Fee set near patient during treatment	+	+	–	–	+	◦	+	–	–	–	–	+	+		–	–
4990. Shaman's guardian spirit also "paid"	–	–	+	◦	–	+	–	–	–	–	–	–	–		–	–
4991. Demands skins, hides, baskets, etc.	–	–	+	+	–	–	–	–	–	–	–	–	–		–	–
4992. Objects set up by patient during cure	–	–	◦	◦	.	–	–	–	–	–	–	–	–		–	–
4993. If treatment unsuccessful, doctor tries again	+					+	+	–	+	+	–	+	–		+	
o4994. Makes ... attempts only						3	3		3	–	–	2			.	
4995. If treatment unsuccessful, fee not offered or not taken	–	–	+	–	–	–	+	–	+	+	+	–	+		–	–
4996. If treatment unsuccessful, fee returned	+	+	+	+	–	–	–	+	+	–	–	–	–		–	+
4997. Treatment deemed unsuccessful if patient dies	+	.	+	+	.	.	+	+	+	+	+	–	+		+	+
4998. Within 1 to 6 months.	–	.	+	+	.	.	–	–	–	+	+	–	–		–	–
†4999. Within ... days	10	–	–	–	.	.	10	10	10	–	–	–	20		20	20
5000. Assistants paid same amount as doctor	+	–	–	–	–	–	–	–	+	–	–	–	–		–	–
5001. Assistants paid less than doctor	–	(+)	–	–	+	+	+	–	+	–	+	+	–		–	–
5002. Doctor pays assistant out of own fee.	–	–	–				+	–	–	–	–	–	–		–	–
[683] 5003. Doctor liable for refusing case	–	◦	+	+	–	–	–	–	–	–	+	+	+		–	–
5004. May be accused of poisoning	–	–	+	–	–	–	–	–	–	–	+	+	+		–	–
5005. Liable to be killed	–	–	+	+	.	–	–	–	–	–	+	+	+		–	–
5006. Never decline case	–	–	–		+		+	–	–	–	–	–	–		–	–
[681] 5007. Unsuccessful doctors killed	–	–	+	+	–	–	–	–	–	–	–	–	+		–	–
Sucking Doctors: Beneficent Powers Other Than Curing																
756 787 5008. Can capture "poison" sickening village			◦		◦	◦	+	+	+	+	+	+	–		–	–
5009. Goes into trance			◦		+	+	+	◦	+	+	+	+	–		–	–
5010. 2 men support him, when poison captured			+		+	+	+	+	+	+	+	–	–		–	–
5011. Can locate lost, stolen objects	–	+	+	+	+	+	+	+	+	+	.	+	+		–	(+)
5012. Can see what is happening afar off	–	+	+	+	+	+	+	+	+	–	+	+	–		–	–
5013. What will happen in future	–	+	+	◦	+	+	+	+	+	+	+	+	◦		–	–
Sucking Doctors: Malevolent Practices																
756 754 5014. Shaman causes illness, death	+	+	+	+	+	+	+	+	◦	+	+	+	+		+	◦
5015. Talks to disease object (pain), sends it to victim			.	+	+	+	+	+	+	+	+	+	–		–	–
5016. Disease object put in food	–	–	–	–	+	–	+	+	–	–	+	+	+		+	–
5017. Disease object put under victim's doorstep			–		◦	+	+	+	–	+	+	+	–		–	–
5018. Disease object sent to sicken entire village			+		+	+	+	+	+	+	+	+	+		–	–
5019. Disease object applied to person's body	–	–	–	–	+	–	+	+	–	+	+	+	+		+	–
5020. Scorpion's tail applied to body, or person's urine													–		◦	–
5020a. Ashes, water, dirt thrown toward victim			+								+	+	+		+	–
5021. Disease object pointed at victim	–	–	–	–	◦	+	+	+	+	+	+	+	+		–	–
5022. Thrown at victim	–	–	–	–	–	–	–	–	–	–	–	+	–		–	–
5023. Blown off hand at victim	–	–	–	–	+	+	+	+	+	+	–	+	+		–	–

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	NV	
5024. Blown through pipe	-	-	+	-	-	-	-	+	-	+	+	+	+		-	-	756
5025. Blown with smoke			+	-	+	+	+	+	-	+	+	+	+		-	-	
5026. Disease object put in pipe; pipe offered victim	+	+	-	-	-	-		+	-	+	+	+	+		-	-	754
5027. Disease object, evil spirit may use tiny bow	-	+	-	-	-	-	-	-	+	+	+	+	-		-	-	
5028. Shoots at victim	-	+	-	-	-	-	-	-	+	-	+	+	-		-	-	
5029. Shaman talks to animal spirit, sends it to victim	+	+	+		+						+		-		-	-	
5030. Disease object injected by animal	+	+	-	-	+	-	-	-	-	-	-	-	-		-	-	
5031. Dreaming of doctor may cause illness.	+	+	+	+	-	+	+	-	+	+	-	+	+		-	-	
5032. Dreaming of animal may cause illness.	+	+	-	-	-	-	-	-	-	-	-	-	+		-	-	
5033. Shaman steals victim's soul	-	-	-	-	+	+	+	-	+	+	-	+	+		-	-	
5034. Heavy fall may also cause soul loss	-	-	-	-	+	-	+	+	+	+	+	+	+		-	-	
5035. Shaman causes minor injuries that lead to death	+	+	+	+	-	+	+	+	+	+	+	+	+		-	-	
5036. Curing doctors hired to kill	+	+	+	+	+	+	+	+	+	+	+	+	+		+	-	
5037. Malevolent doctor killed	+	+	+	+	+	+	+	+	+	+	+	+	+		+	-	756
5038. Burned to death	-	-	-	-	-	-	+	-	-	-	-	-	-		-	-	683
5039. Jumped upon, neck broken											+	+	+		-	-	
5040. Shot with bow and arrow	+	+	+	+	+	+	+	-	+	-	-	+	+		+	-	
5041. Poisoned by another shaman	+	+	+	+	+	+	+	+	-	+	+	+	-		-	-	
5042. Chief's consent necessary	-	-	-	-	+	+	+	-	+	+	-	+	+		-	-	
5043. Relative of victim kills doctor	+	+	+	+	+	+	+	-	+	-	+	+	+		+	-	
5044. Chief kills doctor	+	+	+	+	-	-	-	-	-	-	-	+	-		(-)	-	
5045. Chief hires killers	+	+	-	-	+	+	-	-	+	-	-	+	+		-	-	
5046. Woman may hire killers	-	-	+	+	+	+	+	+	-	-	-	+	+		+	-	
Sucking Doctors: Competitions																	
5047. Competitions of sucking shamans	+	+	(+)	-	-	-	+	-	-	+	+	-	(+)		-	-	578
5048. Male shamans only	+	+	-	-	-	-	+	-	-	-	+	-	-		-	-	756
5049. Sing, charm opponent	-	-	-	-	-	-	-	-	-	-	+	-	-		-	-	[562]
5050. Shaman sings	-	-	-	-	-	-	-	-	-	-	+	-	+		-	-	
5051. Shakes cocoon rattle	-	-	-	-	-	-	-	-	-	-	-	-	+		-	-	
5052. Is "shot" by sun	-	-	-	-	-	-	-	-	-	-	-	-	+		-	-	
5053. Shamans boast of power	+	+	+	-	-	-	+	-	-	-	-	-	+		-	-	
5054. Exchange pipes filled with tobacco.	+	+	-	-	-	-	+	-	-	-	-	-	-		-	-	[574]
5055. Inhale from pipes ... times	5	5	-	-	-	-	3	-	-	-	-	-	-		-	-	
5056. Overpowered shaman cures self	-	-	-	-	-	-	-	-	-	-	+	-	-		-	-	
5057. Overpowered shaman cured by winner.	+	+	-	-	-	-	+	-	-	-	-	-	+		-	-	
5058. Sometimes dies	-	-	-	-	-	-	-	-	-	-	+	-	-		-	-	
5059. Contest held publicly	+	(+)	-	-	-	-	+	-	-	-	-	-	+		-	-	
5060. Contest held privately	+	+	-	-	-	-	-	-	-	-	+	-	-		-	-	
Singing Shamans																	
5060a. Singing shamans recognized	-	(-)	+	?	-	+	-	-	-	-	-	-	-	-	-	-	756
5061. Men	-	-	-		-	+	-	+	-	-	+	+	+	+	-	-	533
5062. Women	-	-	-		-	+	-	+	-	-	-	(+)	-		-	-	
5063. Power acquired during sleep	-	-	-		-	+	-	-	-	-	+	+	+		-	-	
5064. Power acquired by vision, often unsought	-	-	-		-	+	-	+	-	-	-	-	+		-	-	
5065. Knowledge acquired by instruction	-	-	+		-	-	-	-	-	-	-	-	-		-	-	
5066. May also be sucking doctor	-	-	-		-	-	-	-	-	-	-	-	+	+	-	-	
5067. Limited power only	-	-	-		-	+	-	+	-	-	+	+	-		-	-	
5068. Use outfit bundle	-	-	-		-	+	-	-	-	-	-	-	-		-	-	
5069. Kept inside house	-	-	-		-	+	-	-	-	-	-	-	-		-	-	
5070. Buried with patient if latter dies.	-	-	-	-	-	?	-	-	-	-	-	-	-		-	-	

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*539 622 692 [684] sχóktnank i häsχálp'luapk, hunkantchä' mish ni ká-i né-ulakuapk: wakéanhua spû'lhi-uapk. Hä i híshuaksh pálluapk snawä'dshash, hä'doks i ná-änt snawä'dshash shetó'lakuapk, nä-ulakuapká m's ni. Hä i k!'-uapka ts, nä'-ulakuapka m's ni.

paying you should restrain it, on account of that you I not shall try; perhaps (I) will imprison. If you, as a married man, seduce a married woman, if you another with wife cohabit, shall punish you I. If you should his also, would punish you I.

[687] Hä'toks i nä's lúlûksaluapk k'lä'kapksh, mû' mish ni nä'-ulakuapk.

And if you a person should overcome, who is dead, heavily you I shall punish.

[683] Hä' i kiúks tsis táwi-uapk, mû' mish ni nä'-ulakuapk. Hä i shishókuapk

If you as a conjurer should bewitch, hard you I shall chastise. If you have a fight

[593] illí-uapka m's nánukäns; hä i snawä'dsh mi sissókuapk, ilhí'-uapka m's ni lápuk sumseálëmamks. Hä i shuhánk-eitk sissókuapk, lápuk mîsh ni

I will look up all of ye; if you (and) wife your should fight, will look up you I both married folks. If you evenly whip each other, both of ye I

nä'-ulakuapk; hä'toks snä'wedsh i mi udópkuapk, tchúi mish ká-i sekák-tsuapk hûk snáwädsh, ká-i ni nä'-ulakuapk snawä'dshash, mí'sh ni hissnákshash spû'lhi-uapk. Hä i tuánkst wudsháyuapk hû'nkst, mí'sh ni mû'ak nä'-ulakuapk; hä'toks lakí û'dopkuapk snawä'dsh m'na, snäkëluápka ni.

will punish; but if wife you your head, and to you not returns blows the wife, not I will punish the wife, you I, the headshash, will imprison. If you anywhere bruise her, you I more heavily shall punish; but if a chief bruises wife his, shall remove (him) I.

[683] Hä'toks i hí'hashuaksh shishókuapk, lápuk mish ni ilhí-uapk. Hä'toks

If you with men should fight, both of ye I will look up. If

[685] i shnä'lχuapk látchash mû' mish ni nä'-ulakuapk.

you set on fire a lodge hard you I will chastise.

Hä lakí shishókuapk humáshtak ni shnäkëlui-uápka; hä' tchik lakí húntsak a máklaksas shishókuapk, lápëni, ndánni, tánkni shishókuapk, tánkt ni snä'këlui-uapka ni. Hä' tchik i'-alhish tchish kúi gi'uapk, shnäkëluí-uapka ni; hä nánuktua kúi gi'uapka, tánkt ni shnäkëlui-uápkan i'-alhishash; hä'toks i'alhish tíds, nanuktuánta tídsh gi'uapk, ká-i ni shnäkëluí-uapk. Lakiásh tchish tídsh gisht ká-i ni shnäkëlúi-uapk; hä Bóshtin yálank nä'-ulapkuapk, ti'dsh hûnk gi'uapk, ká-i ni hûnk wutódshanuapk.

If a chief starts a fight, in the same manner I shall remove (him); if a chief for no reason people should beat, twice, thrice, many times should beat, thou I shall remove (him) I. If a guardian wrong does, shall remove (him) I; if in everything wrong done (be), then I will remove (I) the watchman; but if watchman well, all through well shall not, not I will remove (him). A chief also doing his duty not I will remove; if white-man alike he deals, right he shall not, not I him will cast away.

[689] Ká-i i hussi'nuapk; hä'toks i hussi'nuapk nû hû'nk i'-amnuapk i'χaks mi.

Not you must run horse-races; but if you run horse-races I the will take away gain your. No the chief orders.

Tchí lakí nä'-ulχa.

*539 622 692 [586] hû'masht mish ni gíug skuyû'shkuapk. Hä ni skuyû'shkuapka m'sh,
therefore ye I will separate. If I should separate (her) from you,
tsû'shnî m'sh ni skuyû'shkuapk.
forever from you I shall divorce (her).

Ká-i mish ni hû'nk kî'tgik; nánuktuanta káktak píla m's n hû'nk hém- 3
Not you I that to tell lies about everything to tell the truth alone to you I that to told;
kanktgik; nä'-ulakt gî'tki i snawä'dshash tchî'sh káktak píl. Ká-i n
tell mid; to observe the laws you wife also to tell the truth only. Not I
hû'nk gî'tkik m's píla, hihashuákshash tchîsh nánukänsh.
this to do tell to you only, (but) to men too all (others.)

III.

[689] Snáwedsh tchîk shû'ldshash shetólza, tsúi nát któktatska; at hûnk 6
A female (if) with a soldier copulates, then we cut her hair off; she
yakä'wa nä'-ulaks, ká-i hû'nk tû'mëna shunû'kanksh nálam laläkiam.
broke the law, not she listens to the behests of our chiefs.
Tchúi tchîk titátna heshszálpëli sésatuish m'nálam, tsúi szō'ktnank tchä'k
Also sometimes she restrains the price paid to them, and by paying
héshszalpëli. Tsúi snawä'dsh tchîsh násh híshuaksh wutódshish m'na pä'n 9
she restrains it. And wife one husband who repudiated his again
hû'nk snúkp'la, tsúi nä'-ulëkan titátnan hû'masht-gísht shnû'kp'lisht lä'p
her takes up, then chastises I (him) sometimes I because he took her back for two
sháppash spû'lhî, titatnatóks ni ndán sháppash, títatna tchín násh sháppash
months imprison, but sometimes I for three months, at times and I for one month
spû'lhî. Tsúi tch' hishtchákta hû'k kat lalápa wä'wans gítk; tsúi tsin nä'- 12
imprison (him). And quarrel they who two wives have; and thus I or-
ulka skuyû'shkan. Ká-i ni nä'-ulëza, sguyushkuyá ni; gä'tak. Títatna
der (and) separate (them) I. No more I try (them) in court, separate just I; that's the end of it. Sometimes
tch pálla shash ná-änts hihassuáksas snáwädsh, tchúi ni nä'-ulkan ndán
also sadness (them) other married men a female, then I try (her) I (and) for three
sáppash spû'lhi. 15
months imprison.

[683] [593] Tchúi shishóka títatna, tchúi náyäns wudsáya; hû'nkst ni násh sû'ndë
And they fight sometimes, and others they injure; him I one week
spû'lhi, kát sas hû'k wudsháya. Títatna tch shishóka shipapëlánkstant hak,
imprison, who them has whipped. At times also they have among each other only,
fights
ká-i shû'tka, sissukúya hak; tsúi ni né-ulëka hû'nkiasht kákat hûk sissóka. 18
not injure, but scuffle merely; then I try those who half the row.
Láp sû'ndin lapukáyäns ilhî'. Títatna udû'pka hissuáksh snawä'dsh m'na;
For two weeks I both parties look up. Sometimes whips a husband wife his;
hû'nks ni hissuáksas spû'lhi ndán sû'ndë; hä kúa udópkpakuapk snáwedsh
that I husband lock up for three weeks; if roughly he should whip wife
m'na, hû'masht n'unk gíug ndán súndë spû'lhi. Títatna tch snáwädsh 21
his, on that account I him for three weeks imprison. Sometimes also a wife
(other)

*539 622 692 hishnáksh m'na wudópka, tsúi ní snawä'dshash hû'nk nä'-ulχ, ḵá-i hû'nk
husband hers whips, then I wife that punish, not the
hishuákshash, láp súndë.
husband, for two weeks.

[593] [683] 3 Tsúi tchik kíuks tchí'sh títatna tawí shash, tsúi hûk ḵ'lëká tawí'sh.
Then a conjurer also at times bewitches them, and dies the bewitched one.

[683] Tsúi ní nä'-ulχa, tsúi tû'nip sháppash spû'lhi-síukst; tsúi tchik wátch nísh
Then I try (him), and for five months imprison for manslaughter; and (if) horses to me

[593] szókta tû'nip, tsúi ní ḵá-i spû'lhit szoktí'sht nísh. Tsúi tch laḵí ts ktû'pka
he pays five, then I not may imprison (him), he having paid me. And (if) a chief beats

6 m'na snáwädsh, tsúi ní snä'këlun; gä'tak laḵí gí hûk.
his wife, then I remove (him); no longer chief remains he.

NOTES.

[177] 58–62. The legal practices, regulations, and ordinances given here by a subchief of the Klamath Lake tribe are observed by all the chiefs, and are apparently fashioned after American models. The principle which seems to guide most of the judicial decisions of the chiefs, is given in one (59, 20. 21) of these regulations: "If a chief makes law like white people, that will be right."* This article is composed of three parts:

Part I. List of the chiefs acting as judges on the reservation in 1877.

Part II. Legal customs governing the Klamath Lake people.

Part III. Instances of application of these legal customs; amount of fines, terms of imprisonment, etc. These are the "*novella*" of Klamath legislation.

58, 1–3. P'lú, Lilu, and some other headmen mentioned here have signed the treaty of Oct. 14, 1864.

[563] [657] 58, 4. Móatuash. There are only two Pit River *families* living on the whole reservation.

58, 8. Tcháktot belongs to the Yahúskin tribe of Snake Indians. Cf. Ind. Aff. Report 1873, p. 324.

[193] 58, 10 etc. The future tense employed in these behests, regulations and defenses recalls the French future used in an impressive manner instead of the imperative: *tu ne tueras point, tu ne déroberas point.*

58, 10. shlí-unapk shash. The pronoun shash has here almost the force of a reciprocal pronoun, for the meaning of the sentence is: "do not shoot at people of your own tribe." The same is true of sas in pallunápk sas, 58, 10; 58, 13 (twice); pálla shash, 61, 14.

[194] 58, 10. ksaggayunapkámsni is pronounced as one word, as the removal of the accent from the syllable -nápk demonstrates; and so in many of the following verbs standing in the future tense. For the sake of clearness, I have preferred to resolve these forms graphically into their component elements.

[192] [193] 58, 11. wátsam, etc. The possessive wátsam stands here instead of the instrumental case watsátka through attraction from wännikísham. Tchíkla here means to ride away on another's horse, the horse being missed by his owner.

* Dave Hill introduces himself in the first person as chief; but many of these decisions can be given by the headchief only, not by any of the subchiefs, to whose number Dave Hill belonged. The Modocs at Yáneka claim to observe these regulations; the Snake Indians do not.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

HÚMASHT LALÁKI NÉ-ULAKTA KAKÁSHASH.

DOCTOR JOHN TRIED BY THE CHIEFS.

OBTAINED IN THE KLAMATH LAKE DIALECT.

I. ACCOUNT OF DAVE HILL, SUBCHIEF.

*539
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Shíllalsh hû't gû'ta. Tchúi sa tchû'ta nánka kukíaks, Tätĕmatchí'sh
A disease him invaded. Then they treated (him) several conjurers, (and) Aunt Susie

tchúta; tchúi sämtsálχa Doctor John a gén táwi; tû' táwipk, tatá Doctor
treated (him); then (she) discovered (that) Dr. John him bewitched; over there (him) he bewitched when Doctor

3 Johnam snáwedsh shí'la. Tánkt tawí'pk; tchí hûnk sémtsalχ Tétĕmatsis,
John's wife was sick. That time he had bewitched (him); so it found out Aunt Susie,

ná-ast sémtsalχ. Tsúi Doctor John: "kt-i-á a nen Tétĕmatsis", ná-ast
thus she discovered (it to be). And Doctor John (said): "this lies Aunt Susie", so

Doctor John hémkank. Sákamka: "hû'nk ká-i mat pí'sh siúkat; kí'ya
Dr. John spoke. He denied it: "that man not him I killed; lies

6 mat hû'nk Tetĕmátsis!" ná-ashtak Doctor John hémkank.
this Aunt Susie!" so again Dr. John said.

[697] Tsúi sa spû'lhi láp'ni illólash; nánuk hû'nk máklaks lóla Tetĕmatsí-
Then they locked (him) up for two years; about all the Indians believed Aunt

shash. Tsúi vûlá laláki, tsúi hémkank John, tû'm hémkank ná-asht:
Susie. Then inquired of (him) the chiefs, and said Dr. John, at length he spoke thus:

9 "Tuá ní wák giug shíukuapk? Tídshi a hû't híshuaksh, ka-ituálash shish-
"I wherefore should have killed (him)? Honest certainly that man (was), with nobody quar-

tchákt'nish; wák lísh t'k lóli a nen Tetĕmatchíshash? At laláki hû'ntsak
relling; how is it ye all believe Aunt Susie? Now (ye) chiefs without reason

1 nen lóla, kĕlámtsank sí'tk lû'dshna; ká-i nû hû'nk siúgat. Kátak ní nen
ye believe, closing your eyes-like walk along; not I him killed. With reason I

12 hémkank, p'laítalkni nû'sh shlä'popk hä'mkankst. Tuá ní shutä'-uapk
speak, the Most High me sees, as I speak. What I would have profited

shiúgok? nû yá ká-i ní a kúkamtchish gí'-uapk shíugok; tuá ní tála í'shka?
by murdering (him)? I certainly over I never an old man would become, had I killed (him); what I money made?

tuá ní a tála ya í'shka shíugok? Tidsä'wank tchía, ká-i ní kánts shíuksh
what I money ever made by killing (him)? I am glad to be living, not I anybody to kill

15 sanahō'li; hä' ní klä'kuapk, húmashtak í tsókuapk kläkuí'sh gint nû'sh.
desire; if I shall perish, equally ye will perish as I have died.

Ká-i nä'd tchûssní'ni máklaks nánuk käíla-nákant. Hû'ndsak tchí ínsh
Not we (are) immortal men all world all over. For no cause thus me

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spû'lhi: ḵá-i tchín wák ō'skank. Undsä' nî né-ulakuapk; lä'nwak nä'-
(ye) imprison; not I about it am angry. Some time hence I shall arraign (her); not I know how to have

ulēχa Tétmatchishash wák hû'nk nen sémtsalka; lä nî wák nä'-ulaktanuapk
tried Aunt Susie for the manner by which she found out; not I know how to proceed against (her)

sheshamtsalχíshash hû'nk. Tánkt málsh nî shä'gsuapk málash laláḵiash. 3
for discovering all about it. That time to ye I will speak out my mind to ye chiefs.

Ḵá-i nû shayuáktant Tetĕmatsî'sas; hû'nk p'läitélkni shayuákta Tetĕmat-
Not I know about Susie; it the Most High knows, Aunt Susie

sísas wák gisht sä'mstsalkst, wák ta nû'sh tchîsh kátak shä'gshasht
sie in which manner discovered (it), (but) how me also the truth to have told

slä'popka n'sh hû'nk. Sakámkst pi tsí n'sh hû'nk né-ulakuapk, hä nî 6
has seen me (he). For having denied it she thus me must punish, if I

sikî'tnank sä'gsuapk. Kátok nî gé-u sägsä'wa; tchí nî hû'skank."
falsely reporting should speak. Truth I my think I say; thus I think."

Tétĕmadshish hû'nk ná-asht ḵ'lékuish at gî: "Kátak am'sh nî sémt-
Aunt Susie so after the death (of Púkish) had said: "Truly you I have

salχa, suís mî'sh gé-u släá; î' hûn síuga, nä'nsak toks î nen sakámka. 9
found out, tamánuash song you my has seen; you that man murdered, in vain you give a denial.

Ná-asht ḵuḵíaks tsû'ssak síukûk; ḵíya hû'nk ná-asht gíug; tíds taks mî'sh
Thus so jurors (say) always after killing; lie (they) when so saying; pretty well you

nî kuiχá m's nî. Gáhak hû'k nä'-ulaks K'mukámtsam: ná-asht hû'nk
I know you I. Long years since this (was) the law of K'múkamtsh: in this manner

hä'mkanktgî síukuk máḵlaksas. Húmasht tchí nen hémkanka î', Doctor 12
to speak after murdering a person. That way so talk you, Dr.

John!" Tsí hä'mkank Tétĕmatsis shapúk.
John!" So spoke Susie when speaking (about it).

Tsúi laláḵi wáltka. "Síuga î'", tchí nánka wáltk laláḵi; nánχa ts
Then the chiefs deliberated. "Killed (him) you", so some uttered chiefs; others

"ḵá-i shíuk î'" sä'wa; tsúi tchī'k sa wáltakuapk. 15
"not killed (him) you" thought; and afterward they were to deliberate again.

II. ACCOUNT OF MINNIE FROBEN.

Tétĕmadshish hû'nk shiunû'tnuk shémtchalχa tawī'sht Doctor Johnash
Aunt Susie by singing tamánuash-songs discovered that had bewitched Dr. John,

É-ush gunî'gshta máḵlakshash tchī'pksh. Tékmal géna Doctor Jóhnamksh
Upper Klamath Lake on opposite shore an Indian living. Tékmal had gone to Dr. John's lodge

shuákidshuk tchû'tantki gíug hû'nk shíllalpksh, kánt sha Doctor Jóhn- 18
calling (him) to treat that (man) who fell sick, whom they Dr. John

ash táwiank shî'uks gishápa. Tchúi hû'nk Doctor John tchútanhuya;
to have bewitched (and) killed said. And him Dr. John treated a while;

káyak tídsh wémpĕlank ḵ'leká, tchúi sa shúina ḵ'lékuish tutî'ks m'nálam.
never recovering he died, then they sang after his death dreams their.

*539 683 [697] Tsúi Tétĕmadshish hû'nk shemtchálxa tawī'sht Doctor Johnash k̲'lekáp-
Then Aunt Susie discovered that had be-witched Dr. John the de-
kash; tsúi mbû'shant waitólank ná-ent waítashtka í'lktcha; Doctor Johnash
ceased; and next day being over on other day buried (him); Dr. John
3 tchī'sh sha shpúnshna, at k̲léwiank sha Doctor Johnash shpúnshampĕlank
also they conveyed, now after their return Dr. John taking along
shpúlhi, tchúi sha k̲á-ishnank skúkum-house mpúmpatkia tchíkĕminatka.
imprisoned, and they locking the strong-house nailed (it) down with (iron-) nails.
Tchíkéskni Shkélaksh tû'la shpúlhi Doctor Johnash. Tchúi tchiwí'xa
Tchíkéskni Skúlag with imprisoned Dr. John. And he sat in
6 hátokt, tchúi hû'ksha gă'mpĕle spulhí'tkuk. Păn ndă'ni tchĕk waitólank
therein, and those men went home after imprisonment. Again three at last days past
Shx̣élag gátpa ktû'tp'nuk pă'sh; tchúi Sx̣élag gă'mpĕle káyak hassasuákiank
Skúlag came to bring (him) food; and Skúlag returned not at all having spoken
Doctor Johnash. Păn géna Sx̣élag ndáni waitólank pásh ănſyuk; shû'lip-
to Dr. John. Again went Skúlag three days elapsed victuals to bring; hand-
9 kank p'laſkni hak shéwana Doctor Johnash, P'lú toks lápĕni shéwana
ing from above there he gave (them) to Dr. John, Blow however twice gave
náyant waítashtat. Hû'kt pîl nă'dshek; hû'ksha toks, nánka k̲á-i hû'masht
another on day. This one (was) the only one; those (men) (did), other (men) not like (him)
shéwanat shî'ukshtka gíug Doctor Johnash. Tchúshak lápi sha shíkĕnitksh
gave (any food) kill in order to Dr. John. Constantly two (men) they a pistol
[557] 12 shishî'tilatk shlíutuapkug hû'nk. Agency tchúi gépksht tapî' tî'ta shash,
were carrying in their dress to fire on him. To the Agency (they) had gone after a while they.
ktlugíulank k̲á-ishtish, tchúi wátch hátokt tkû'tkapksh shláank gé'hlap-
he kicked open the door-cover, and a horse there standing finding (he) mounted
tchapka, m'na únakam gatpĕnótash. Tchúi gî'ta hushótpa agency, tchúi
it, his son having come (with the horse). Then here he rode up to the agency, and
15 yá-uks-mĕnámksh gátpĕnank gulî'. Tchúi agencî'nish lák̲iash hashashu-
in the physician's house coming entered. And to the agent he ap-
ákia, Mínnîash shahamúyank shnû'ntatka lák̲iash hashashuakítki gíug.
pl ed, for Minnie sending to interpret the agent for conversing with.

NOTES.

64, 1. In September 1877 Púkish, an elderly Indian, died after a very short illness on the western side of Upper Klamath Lake. The rumor that he had been bewitched and thereby feloniously killed by K̲ákash, one of the conjurers who treated him, soon gained credence, and the excitement in the tribe ran high. The first account of the occurrence was obtained by one of the subchiefs, who, with his colleagues, passed sentence over the unfortunate K̲ákash.

[192] [193] [551] [769] **64, 1.** hû't, "this one", forms one of the substitutes for names of deceased persons, which no Indian dares to pronounce. Hû't refers to a person standing visibly *before* the speaker, and it is remarkable that the dead are referred to by this pronoun, and not by a pronoun marking distance out of sight, like hûkt, hû'kta etc. Cf. hû't hîshuaksh, **64, 9.**, gén, **64, 2.**, hû'nk pî'sh, **64, 5.**, **68, 11.** etc. The subject nánka kukíaks does not exclude the use of the subject pronoun sha, *they*, the account being worded in the conversational style.

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

64, 1. Tetĕmádshish or Aunt Susie is one of the numerous female "doctors", who eke out a scanty living from some patients of the Klamath Lake tribe. She received the above name for having been a washerwoman to the soldiers stationed at Fort Klamath, and the nickname Wúya-ak was bestowed on her on account of her predilection for small sucker fish.

64, 2. sămtsálya. The means employed by her to discover that Dr. John had cast upon the patient a spell of a deadly character, were the singing or recital of tamánnash songs, and the *dreams* which she had on that subject. Her tamánnash songs had *seen* those of the accused conjurer. See 65, 9. The great majority of the tribe still believes in the possibility of witchcraft.

64, 7. The two sentences contained in this line anticipate the result of the whole trial, and the popular verdict. The proper place for them would be after 65, 15.

64, 9. Tuá ni etc. The defense made by Dr. John in his own case is not an unable one, nor is it devoid of oratorical powers. But if the arguments were delivered in the order as given by Dave Hill, they ought to have followed each other in a more logical order to attain their full effect.

64, 10. wák lish etc. The logical connection existing between this sentence and the foregoing has to be supplied by: "why should he have been my personal enemy?"

64, 10, 11, 13 etc. i, ik stands here for ăt (*ye*); because, when the headchief is addressed in council, all the others are addressed also. Lóli stands for lóla 1. The trial took place on Williamson River.

64, 13. kúkamtchish. The distributive form is used here instead of the absolute verbal k'mû'tchish, because old age comes on *gradually, by degrees.*

64, 16. tchi ĭnsh instead of tchi nish; the language likes juxtaposition of two short equal vowels, even when a metathesis is required.

65, 8. Kátak etc. Aunt Susie's opinion, given just after Púkish'a death and some time *before* the trial, did not fail to have a striking effect on the superstitious judges and tribe, for her arguments perfectly agree with the national ideas. But to us the arguments seem so weak, that no conviction seems justified, if not based on other evidence.

65, 9. nā'nsak etc. "Your defense does not disprove any of the points advanced against you."

65, 11. K'mukámtsam nā'-ulaks: "the old customs of the people."

65, 16. The second account of this tamánnash-case was obtained a few weeks after the trial; Dr. John was present at the agency buildings at the time of the dictation, furnishing the facts to my informant.

66, 4. ká-ishnank etc. This underground jail was in such an unhealthy condition that Dr. John could not have lived in it through the tenth part of his long term of imprisonment.

66, 5. Tchikéskni and Skélag, names of two watchmen (i-álhish); the chiefs appoint watchmen from time to time. Skélag is "the young weasel" and Tchikéskni "man living at Tchikési camping-place". They were armed with pistols to foil any attempt at escape.

66, 10. nā'dshek for nā'dsh ak: "the only one". Compare nádshiak, 60, 21; waítak, 56, 7, and *Notes.*

66, 12. shishi'tilatk. The past participle often stands for forms of periphrastic conjugation: shishítilatko *gi*, they *were* carrying in their dress. Cf. illólatko, 55, 20.

*539 683 [192] [193]

66, 13. gé'hlaptchapka. The verb gelápka means to step on, to mount, ascend; with 'h infixed, to mount upon something by using one's hands; ge'hláptcha is to perform this while on the way, while going or travelling; gé'hlaptchapka, to perform this at a distance from other people and unseen by them. Doctor John escaped, aided by his son, in the midnight hour.

66, 14. m'na únakam gatpĕnótash. Gatpĕnóta is a derivative of gátp'na with a durative signification, the suffix -óta pointing to an action performed while another is going on. "His son having arrived close by, while he was imprisoned."

66, 16. shnû'ntatka, verbal intentional of shnû'nta, the suffix -tka being sometimes substituted for the usual -tki, -tki gíug.

PUNISHMENT OF MANSLAUGHTER THROUGH WITCHCRAFT.

OBTAINED FROM "SERGEANT" MORGAN IN THE KLAMATH LAKE DIALECT.

*539 755 627 [115]

Tína máklaks mā'ntch-gī'tk ná-asht gī: "tû salχī'ta snawédsh gé-u
Once man long ago thus spoke: "ever is bewitched there wife my

shíllalsht! î a-i táwi!" Tsúi tchíkash skúyui suákitsatki gíug; tsúi géna
having fallen sick; you bewitched (her)!" Then an old man he sent out to call a conjurer; and he started

3 tchíka suákitsuk, tsúi shuákiuk ndéna, tsúyuk túmĕna shuíshuk, kíuksam
the old man to fetch the conjurer, and to call him out hallood, and he heard the magic songs, conjurers'

yaínatat shuī'sh; áti ha shuíshuk. Tsúi géna kíuks tsutánsuk, tû'shtaks a
on the mountain songs; far away (are) songs these. Then goes the conjurer to treat (her), to the spot where

salχíta. At shû'ta hû'nk, tchúi hántsna. Gétpa mû'ns súmmatka, shuī'shuk
she lies bewitched. Now he works on her, and sucks. Comes out a big thing through (his) mouth, to sing

6 tpéwa, summátka hántsantkiug. Tsúi hántchipka, tsúi putá, tsúi húsatchip-
he orders (those present), with (his) mouth while he would suck on. Then he sucks out, and feels choked, and throws up

gapĕle hánshish m'na; sχû'dχa lútatkish. At hû'k sχótka, kú-i hukī' tsutísh
again sucked-out article his; swallows (it) (his) expounder. Now (after) he has swallowed (it), worse that (patient) being treated

gī'ntak, kú-i gī, wigá telsámpka k'lä'ksh. Kiúks hû'k tché-ulχa shû'kpal-
in spite of, worse (she) is, almost she looks towards the spirit land. Conjurer the starts to leave wanting to

9 takiug kú-i gī'sht ká-i gī'lχisht pásh; tchúi hû'k ná-asht gī kálamtak
retire worse because she turned (and) not passing through (bowels) the food; hereupon he thus speaks whose own

snéwedsh shī'la shalχī'tnuk, kíukshash: "î a-i táwi húnksh." Tchúyuk
wife is sick for being bewitched, to the conjurer: "you have bewitched her." But

sakámka kíuks: "ká-i a nû táwit! shī'laka hût!" kíuks tchúi nā'sht
opposes denial the conjurer: "not I did bewitch (her)! had become sick (before) she!" conjurer then so

12 hémkank. At k'léka snawédsh.
said. Now dies the woman.

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684 SEX AND MARITAL OFFENSES--definitions of and penalties for sex offenses (e.g., fornication, seduction, adultery, prostitution, incest, miscegenation, rape, sodomy, bestiality); punishments for marital and family offenses (e.g., nonsupport, desertion, neglect of children); etc. See also:

Marriage 58
Sex 83
Prostitution 848
Miscegenation 863
Illegitimacy 868

	Kl	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MF	NF	NM	NS	NV
Adultery																
3930. Adultery rare	+	+	+	+	◔	+					+	–	◔	+	+	–
3931. Wife punished	+	+	+	–	+	+	+	+	+	+	R+	+	R+	+	+	–
3932. Beaten	+	+	+	–	+	+	+	+	+	+	R+	+	R+	+	+	–
3933. Hair cut	+	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
3934. Mouth burnt		–	◔								–	–	–	–	–	–
3935. Sometimes killed	◔	◔	◔	–	◔	–	◔	◔	◔	◔	–	◔	–	◔	◔	–
3936. Wife's seducer punished	+	+	◔	+		+	+	–	+	+	–	+	–	–	(–)	+
3937. Killed	+	+	+	+		◔	+	–	+	+	–	+	–	–	(–)	+
3938. Fine paid by killer	+	+	+	+	–	–	+	–	+	–	–	+	–	–	–	–
3939. No fine, if seducer instigated affair	+	+	–	–	–	–	–	–	–	+	–	–	–	+	+	+
3940. No fine if wife instigated affair	–	–	–				+	+	+	–	–	.	–	–	–	–
3941. Feud starts	+	+	–	–	–	+	+	–	–	+	–	+	+	+	+	–
3942. Feud stopped by payment	+	+	–	–	–	–	+	–	–	+	–	+	–	–	–	–
3943. Beaten, by husband	–	–	–					+	+	+	–	+	–	–	–	+
3944. Seducer pays fine	+	+	+	–	–	–	+	+	–	–	–	–	–	–	–	–
3945. To husband	+	+	+	–	–	–	+	+	–	–	–	–	–	–	–	–
3946. To woman's family	–	–	+	–	–	–	–	–	–	–	–	–	–	–	–	–
3947. Wife sent home; let go; given to seducer	◔	+	+	+	+	+	+	+	+	+	–	+	–	+	+	+
3948. Husband punished	+	+	+	+	+	+	+	+	–	–	–	+	–	+	–	+
3949. Beaten	–	–	–	–	–	–	–	–	–	–	–	◔	–	+	(–)	–
3950. Deserted	◔	◔	◔	◔	+	◔	◔	+	–	◔	–	+	–	–	+	◔
3951. Killed	–		◔											◔	–	–
3952. Husband's paramour punished	–		–						◔	+	–	+	–	–	–	–
3953. Constructive adultery punished	+	+	+	+	+	+	+	+	+	+	(–)	+	–	–	.	–
3954. Husband pays man, if wife proposes such	–	–	–	–	–	–	◔	–	–	–	–	–	–	–	.	–
3955. Woman beaten if she proposes such	+	+	+	+	+	+	+	+	+	+	(–)	+	–	–	.	–
3956. Woman sent home, if she proposes such	–	+	+								–	–	–	–	.	+
3957. Man fined for proposing adultery	+	+	–	–	–	–	–	+	–	–	–	–	–	–	.	–
3958. Man killed for proposing adultery	+	+	◔	+	–	–	–	–	+	+	–	–	–	–	.	–
Divorce																
3959. Divorces rare, especially if children	+	+	+		+	◔					+	+	.	+	+	+
3960. Adultery by wife grounds for divorce	+	+	+	◔	◔	+	+	+	+	+	(–)	+	–	+	+	+
3960a. Adultery by husband grounds for divorce	+	+	+	◔	+	+	+	+	–	–	–	+	–	+	.	+
3961. Barrenness	–	◔	+	–	+	–	–	–	◔	–	–	–	–	+	.	.
3962. Jealousy	+	+	+	◔	+	+	+	+	+	+	–	–	–	+	+	+
3963. Fighting	+	+	+	◔	+	+	+	+	–	+	+	+	–	+	+	+
3964. Laziness	+	+	+	◔	+	+	◔	–	+	+	–	+	–	+	+	+
3965. Maltreatment by husband	+	+	+	◔	+	+	◔	+	◔	+	.	+	+	+	+	+
3966. Divorce involves repaying bride price to husband's family	–	–	+	◔	–	–	–	–	–	–	–	–	–	–	–	–
3967. Children go to husband's family	+	+	+	–	–	+	–	+	–	–	.	–	.	+	+	–
3968. Children divided	–	–	–	◔	◔	◔	+	–	–	+	.	–	.	–	.	–
3969. Children stay with mother	–	–	–					+	+	+	.	+	.	–	–	–
3970. Wife keeps nursing baby	+	+	–	+	+	+	+	+	+	+	.	+	.	+	+	+
3971. Grandparents, either side, take children	–	–	–							+	.	–	.	+	+	+
3972. Wife keeps own property	◔	–	–	+	–	+	+	◔	◔	+	.	–	.	+	+	+
Nonaffinal Remarriage																
3973. New husband pays widow's brother-in-law	◔	–	–	–	–	◔	+	–	–	+	–	.	+	–	.	–
3974. New husband asks widow's brother-in-law's consent	–	–	+	+	–	+	+	–	–	+	–	.	+	.	.	–

881 head; pollen on head. Legs, torso painted; white paint blown on with mouth; pollen blown on. Painting done by self; from own paint box. Painting before eating only. Tattooing. Nose pierced. Tattooing so girl can touch fire. Thighs, arms, breasts cut. Shell skirt for eating. Sage leggings. Chest band. Labret. Nose feather. Girl ducked in water during ceremonial bath. Belt, anklets, wristlets buried. Girl given new name.

Public rites (major or night dance): Given for group of selected girls. Poor girls excluded. Several girls together, only 1 menstruating. Dancers mill around menstruant. Men hold to wall. Dancers file out of house after each dance. Given during fixed season. Coincides with boys' initiation. Given in ceremonial enclosure. Conducted by chief, priest, clan. Single split-stick rattle. Deer-hoof headband. Deer-hoof anklets. Deer hoofs on moccasins. Cocoon, gourd, tortoise shell, pottery rattles. Masks worn. Attendants wear woolen fringed headdress; woolen fringed rattles. Male participants wear haliotis-rim horns; blind. Women paint face white; all colors. Sand paintings. Tobacco eaten. Haliotis gazing.

841 General menstrual customs.--Woman confined in penthouse against dwelling. Head, face covered when going outside. Bathes daily. Bathing optional.

Marriage

58 Service for bride: children belong to mother's family. Sororate obviated if children, payment rendered. Polyandry: lovers in separate towns. Marriage of man to first cousins, cross or parallel; to mother's sister. Mother-in-law, son-in-law taboos temporary, for newlyweds only; temporary up to first child; optional. Father-in-law, son-in-law taboos. Mother-in-law, daughter-in-law taboos. Husband punished for adultery by being fined, before wife will return. Woman's family pays husband fine for constructive adultery by woman. Repayment of bride price in event of divorce depends on number of children. Intercourse taboo inside dwelling. Lie on side to
548 prevent twins. Prostitution with compensation
684 to woman. Unchaste girl killed. Unmarried pregnant girl killed. Man fined for seduction.

Death

764 Treatment of corpse; taboos.--Body removed from house prior to death. Removed from house through roof; feet first; throw-out of animal after corpse; body carried on plank. Undertakers of opposite moiety; priest; shaman; chosen by chief; paid; gifts; one a scapegoat. Corpse's nose, ears pierced. Body buried with head uphill, upstream, downstream. Cremation for shamans especially. Pyre over pit. Urn burial. Any form scaffold burial. Undertaker(s) visit grave nightly; build fire at grave; put food out for ghost; wear brush on head. Widow's hair cut-

000 family, not that his sister-in-law belongs to him." NM: Woman may refuse to marry brother-in-law, saying she "does not want to die like [her] sister did." Not obligatory for man either.

3841. At, WT: Only if widower treated first wife well. NM: See note 3839.

587 3842. Kl, Mo, SE, AW, AE, WT, WS, NS: Dead woman's parents hire shaman to kill son-in-law, 756 if he refuses to marry one of deceased wife's 684 sisters. WM: Woman's parents hire men to kill son-in-law outright.

587 3844. Kl, SE: Usually, however, relative of 595 man marries latter's stepdaughter.

3852. Kl: Informant "had heard lots about this, 595 among [N] California tribes and up at Warm Springs--about man living with his sister-in-law--but not practiced among Kl." AE: Not 000 especially disapproved. WT: Indulged in only by "loose" woman, and generally disapproved.

3853. NS: Man sleeps with sister-in-law, only during brother's absence from home.

3855. NS: Not necessarily between namesakes only.

3856. SE: Extension of levirate also occurs; man may marry father's brother's wife, "to keep her in the family; he has to pay for his aunt, however, to give any children he may have by her status. But in outright levirate, gifts only given; levirate not always obligatory for man; "woman has to be good woman, to have treated dead husband well and pitched her face for him when he died, for his family to make strenuous efforts to keep her after his death." SW: Levirate more obligatory, for both man and woman concerned, than post-mortem sororate (see note 3839). WM: Day after funeral, when all relatives of dead man are crying, brother of deceased may ask widow for drink of water. If she gives it to him, they are considered as married from then on. Both widow and brother-in-law have blackened, pitched faces, and let pitch stay on until it wears off, but in event of speedy remarriage widow does not wear pitch necklace.

3857. SE: See preceding note.

3858. At: Widow may tell her brother-in-law she is going to marry another man; "All right," he says, and tells her to "take care of those children [by dead husband] good; be careful with them and let me know when they're sick."

[587] 3860. Kl: But because levirate is so obliga-
[684] tory for woman and for dead husband's brother, rule seldom if ever violated. However, see element 3973.

[587] 3862. By hiring shaman to kill woman, for all
[684] groups except WM, NS. WM: If woman refuses to give brother-in-law drink of water (see note 3856 WM) "then her brother-in-law or father-in-law get mad at her and try to kill her." NS: Woman shot with bow and arrow.

3866. SW: Kammatwa and Katiru groups intermediate between Shasta proper and Karok (see note 282) permit marriage of blood relatives; Shasta do not.

000 "They do this if the father-in-law is rich, and if her parents tell her to. But if the father-in-law has some close [male] relatives, her parents will tell her to take a relative of her father-in-law's for a husband, instead." WT: Man may marry his son's son's wife, for same reason woman marries her brother-in-law (see note 3839); man may not marry his son's wife. WM: Man tells nephew to marry his son's son's wife; does not marry her himself.

3923. AW: Mother tells her daughter that if latter plays with brother, she (daughter) "will be ashamed."

Adultery; divorce; nonaffinal remarriage.--

3930. Virtually denied by many informants. At: Bear will chew up adulterous man. NF: "They didn't have that sort of trouble in those days; they stayed together good."

3934. SE: With glowing ember.

[684 837] 3935. Kl, Mo, At, AE, WT, WM, WS, MF, NM, NS: Killed by husband sometimes. SE: Adulterous wife returned to parents, and return of payment for wife demanded; parents sometimes kill such a daughter later. AE: Form of punishment which might end fatally sometimes meted out to adulterous wife; when she and husband come to flooded stream in springtime, husband lays pole across stream and crosses on it; tells woman to follow him. When she is halfway across on pole he pulls it up at his end; she falls into stream, and if she can, saves herself, or else is drowned.

3936. SE: Seducer poisoned by hired shaman.

3937. AW: Woman's husband may kill attacker, if latter does not have "a lot of powerful relations. [illegible] if he has a lot of relatives, the husband would be afraid of killing him; his relatives would take revenge."

[684 837] 3947. Kl: After wife severely beaten, husband tells her, "Better go home; I don't want you any more," and wife returns to her parents; "that's the last of her."

3949. MF: By wife.

[684 837] 3950. Kl, Mo, SE, SW, AW, AE, NS, MV: Husband may promise to behave better, and wife then sometimes returns to him, "if he makes a good promise." SE: In such instances, husband usually buys wife back. WS, MV: Woman may desert husband, marry another man.

3951. SE, NM: Wife's parents may hire shaman to poison erring husband, or (SE) man to shoot him.

3952. WM: Wife sometimes goes over to husband's paramour, fights with her, but not with husband.

3954. AE: That is, gives man some gifts.

3958. SE: Usually only if proposals are made to married woman, mother of children.

3959. AW: "Poor people divorce each other; they don't care about anybody, even if person had lots of relatives [to revenge affronts]. But rich people hardly ever divorce."

3960. At: Divorce and sexual license before marriage "used to be unknown; now men and women

000 run around, just like dogs. In old days women never ran around; they stayed home." SW: Husband may send wife home, and demand bride price be returned.

3960a. SW: Wife may return home, and her bride price need not be returned.

3961. Mo: Husband may send barren woman home to parents; "that's been done, lots of times; but if he loves her, he will keep her, and take another woman also as wife. SW: Barren wife not divorced, but her family must supply second wife free to her husband. WM: If woman barren, husband deserts her, often for another woman; does not bring this second wife home to live with first one; latter returns home to her parents.

3962. SW: Wife may leave husband, no return of bride price necessary.

3963. SW: No return of bride price if husband is aggressor.

3964. SW: If husband lazy, "after awhile wife returns home." If wife lazy, she is sent home and bride price must be returned. AE: If husband lazy or "mean," and woman returns to her family, her father or father's brother usually sends her back to her husband; tells her to come home "only in a good way, together with her husband." Daughters, when told this, usually return to husband. WT: If woman lazy, but if she stays home and behaves self, husband keeps her; but if she is "run-around" as well as lazy, husband turns her out of house.

3965. SW: If husband "mean," and beats wife, and wife returns home, first time she does so her parents send her back to her husband; second time she comes home for such reason she can stay; no return of bride price. AE: See note 3964. WM: Woman never fights back, if husband beats her, hits her with rock, but her brother or uncle may fight husband in her stead.

3966. SW: See notes 3960-3965. In all instances where repayment is mentioned above, such is necessary only if there have not been children born of union. But if 1 or more children have been born, money is not repaid (would ruin child's status), and either wife or husband may take charge of child.

3968. SW, At, AW: Boys usually stay with father, girl with mother's mother or grandmother. AW: "But hardly ever do this."

[586] 3972. Kl: Wife leaves her belongings in her husband's house. WT: Wife does not take her clothes, "because her husband has made them; she just takes clothes she has on." But anything she herself has made, such as baskets, she takes with her. WM: Woman takes clothes and baskets.

[587] [684] 3973. Kl: If new husband does not pay before he marries woman, liable to be killed. AW: 6-10 strings of beads paid to widow's brother-in-law by her suitor. Brother-in-law then tells widow to marry suitor; if she demurs, he may threaten her with death. (Brother-in-law often more violent in demeanor toward widow than her husband ever was.) "The brother-in-law has a share in

[Klamath Reservation]

Of all the societal relationships, the government sought directly to change only those within the family. It was clear that a nation that was soon to impose upon the Mormons the American, and not the Biblical family, would permit no special marital practices among the Indians. Polygamy was banned, although not retroactively for unions such as those of Allen David and Monchnkasgitk, which had been contracted prior to January 1, 1870. Some leaders themselves appear to have advocated the change in a desire to emulate whites. In 1877, Gatschet noted that there were still two or three polygamous men.[26] Since polygamy had been a mark of the affluent, the ban, like the emancipation of the slaves that preceded it, served to erode the status of the traditional chiefs.

An effort was also made to place under the authority of the court of chiefs certain relationships which had formerly been regulated privately between the families or individuals concerned. In the legal code instituted when the court was established, the consecration of marriage was made the function of the head chief, to whom the groom was to pay a fee of five, three, or two dollars or the same amount in horses, graduated according to his means. It was again the chiefs who punished fornication and polygamy and performed divorce.[27] The traditional ritual of marriage still was being practiced by some families in the 1890's[28] but the gift exchanges between the families concerned which set a public seal on the union were superseded, and the controls exerted by the family over the couple were thereby diminished. The effects of these and other changes were recognized by Gatschet. "Matrimonial reverses . . . among the Klamath [he declared] . . are one of the unavoidable consequences of the gradual emancipation of the females from the former rule of their brutal husbands through the advent of the whites, and also of the obnoxious and corrupting neighborhood of the soldiers at Fort Klamath."[29]

With time, the seal upon marriage came to be set by the Methodist church and its ethics in turn permitted the independent of spirit to flout tradition. One woman recalled that upon the death of her husband his family proposed that she wed his brother in customary manner, but she refused out of regard for the memory of her husband and the sanctity of the bond of their marriage in the church.

3:Stern E-4,5 (1949-1957) 1965 NR 10 Klamath NR 10

[Klamath Reservation]

OLD CHILOQUIN SAYS

I am very much pleased that our young men are doing so well. I mean to try and stop all bad actions, fighting, gambling &c &c. I see Daves friends every day and give them good advice. I tell them to remember what Dave told them. I tell them not to get a cry tum-tum* about Dave nor a foolish angry tum-tum† for this will only make Dave feel bad when he comes home. Perhaps by and by I may have a different story to tell you. Perhaps there may be quarrelling & fighting among our people, but I hope not. Captain has said that he wants a great many things. I don't want to talk that way I am well pleased to see our young men trying to get right. 539

Yours Truly
Chiloquin

* Sad heart
† Heart

ALLEN DAVID SAYS

I want to let you know about Choler.* He paid one small horse & one large one equal to three in all as a fine for getting foolish and stealing a young girl, Dr. Chinchalo's daughter. The girl said that she wanted to get Choler for life, and we fined her also. [684]

Allen David

* Appears on the rolls as Chula

FRANK SAYS

You Dave told me when he left that he wanted me to close nanitch* all the people. I called the young men together and told them that I wanted them to come all right. Allie also helped me and now all of us young men are agreed on this point. We don't want to throw away what you told us but to get and keep your tum-tum.† We don't want to break the laws or to get bad. We want to work and make rails, houses, farms, &c &c. If any of us want to get bad again I will let you know.

Frank [Chilks?]

* Take good care of
† Literally "heart"; here the meaning is "view."

DAVE'S WIFE SAYS

Our babe was sick a little while ago and an Indian Doctress cured it and I paid one blanket. Now all the children are well. Everything is right now except that Elmer crys a good deal in the night because he wants to see Dave. If you get money I want you to send me some. [756]

Your wife

7:Gatschet E-4,5 (1877) 1890 NR10 Klamath NR10

E-UKSHIKÍSHAM MÁḴLAKSAM NÉ-ULAKS.

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[115]

LEGAL CUSTOMS OF THE KLAMATH LAKE PEOPLE.

GIVEN BY SUBCHIEF DAVE HILL IN THE KLAMATH LAKE DIALECT.

I.

E-ukskni nā'd tchí tchía gitá: P'lú laḵí tútasχēnini, nû'ds Dave
Lake-people we thus live here: Blow is chief general, and I Dave
Hill laḵí P'lúash tapí'tan, Lánk-Tchān Dávish tapí'tan, tchē'k tchish Link
Hill am chief to Blow second, Long John Dave after, then too Link
3 River Jack Lánk-Tchánash tapí'tan, Lílu ts.
River Jack Long John after, and Lilu.

Pit River Charley Móatuasham laḵí E-ukshí'.
Pit River Charley of Pit River people is the chief at the Lake.

Ben Littlejohn lálaḵi, Skóntchiesh laḵí Yainakskíshām máḵlaksam.
Ben (and) Littlejohn are the chiefs, Skóntchiesh is (sub-) chief of the Yánaks people.
6 Johnson laḵí Moadoknísham Yaínakshi. George Kuatí'lak ts Módokni
Johnson is chief of Modoc at Yánaks. George Kuatílak also is Modoc
laḵí tapí'tan Jóhnsonash.
chief after Johnson.

Tcháktot Sátam laḵí.
Tcháktot of Snake Indians is chief.

II.

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[682]
[684]
[685]
[689]

9 Nánuk laláḵi Ā'-uksi nā'dsant shiû'lgishtat tsí sa hémkank:
All the chiefs on Klamath Lake on one and same reservation thus they speak:

Ḵá-i î shlí-uapk shash: ksaggayuapká m's nî; ḵá-i î palluápk sas
Not you shall shoot each other: would hang you I; not you seduce each other's
snáwedsh: spûlhi-uapká m's nî, hä' î sas pálluapk. Ḵá-i î wátsam tchí'k-
wives: would imprison you I, if you them seduce. Not you a horse shall
12 luapk wännikí'sham; hä'doks î tchíkluapk, spulhi-uapká m's nî. Ḵá-i î
ride of another man; but if you should ride, would imprison you I. Not you
pálluapk sas nánuktua, hä'doks î pálluapk sas spûlhi-uápka m's nî.
shall steal from each other anything, for if you should steal from each other would imprison you I.
(Nánuktua ḵá-i î pálluapk; hä'doks î yekä'-uapk nä'-ulaks, hunkantí'
(Nothing you must steal; for if you should break the laws, thereat
15 m's nî shetcháktanuapk.) Hä'doks î snawä'dsh Bóshtinash shä'tolakuapk,
at you I would get angry.) If you, as a female, with a white man should sleep,
któtchkuapka m's nî. Hä'doks î hä'sχalp'luapk nánuktua shéshatuish m'na,
will cut off hair to you I. If you should have returned to yourself the whole marriage fee his,

*539 sχóktnank i hăsχálp'luapk, hunkantchă' mish ni ká-i né-ulakuapk: waké-
622 paying you should restrain it, on account of that you I not shall try; per-
692 anhua spû'lhi-uapk. Hă i híshuaksh pálluapk snawä'dshash, hă'doks
haps (I) will imprison. If you, as a married man, seduce a married woman, if
[684] i ná-änt snawä'dshash shetŏ'lakuapk, nă-ulakuapká m's ni. Hă i kt'- 3
you another with wife cohabit, shall punish you I. If you should
uapka ta, nă'-ulakuapka m's ni.
lie also, would punish you I.

[687] Hă'toks i nă's lúlûksaluapk k'lă'kapksh, mû' mish ni nă'-ulakuapk.
And if you a person should cremate, who is dead, heavily you I shall punish.

[683] Hă' i kiúks tsis táwi-uapk, mû' mish ni nă'-ulakuapk. Hă i shishókuapk 6
If you as a conjurer should bewitch, hard you I shall chastise. If you have a fight

[593] illí-uapka m's nánukăns; hă i snawä'dsh mi sissókuapk, ilhí'-uapka m's
I will look up all of ye; if you (and) wife your should fight, will look up you
ni lápuk sumseálĕmamka. Hă i shuhánk-aitk sissókuapk, lápuk mish ni
I both married folks. If you evenly whip each other, both of ye I
nă'-ulakuapk; hă'toks snă'wedsh i mi udópkuapk, tchúi mish ká-i sekák- 9
will punish; but if wife you your beat, and to you not returns
tsuapk hûk snáwădsh, ká-i ni nă'-ulakuapk snawä'dshash, mi'sh ni hissuák-
blows the wife, not I will punish the wife, you I. the hou-
shash spû'lhi-uapk. Hă i tuánksi wudsháyuapk hû'nkst, mi'sh ni mû'ak
land, will imprison. If you anywhere bruise her, you I more heavily
nă'-ulakuapk; hă'toks laki i'dopkuapk snawä'dsh m'na, snăkĕluápka ni. 12
shall punish; but if a chief bruises wife his, shall remove (him) I.

[683] Hă'toks i hi'hashuaksh shishókuapk, lápuk mish ni ilhí-uapk. Hă'toks
[685] If you with me should fight, both of ye I will look up. If
i shnä'lχuapk látchash mû' mish ni nă'-ulakuapk.
you set on fire a lodge hard you I will chastise.

Hă laki shishókuapk humáshtak ni shnăkĕlui-uápka; hă' tchik laki 15
If a chief starts a fight, in the same manner I shall remove (him); if a chief
húntsak a máklaksas shishókuapk, lápĕni, ndánni, tánkni shishókuapk,
for no reason people should beat, twice, thrice, many times should beat,
tánkt ni snă'kĕlui-uapka ni. Hă' tchik i'-alhish tchish kúi gi'uapk, shnă-
then I shall remove (him) I. If a guardian wrong does, shall
kĕluí-uapka ni; hă nánuktua kúi gi'uapka, tánkt ni shnăkĕlui-uápkan 18
remove (him) I; if in everything wrong does (he), then I will remove (I)
i'-alhishash; hă'toks i'alhish tíds, nanuktuánta tídsh gi'uapk, ká-i ni shnă-
the watchman; but if watchman well, all through well shall act, not I will
kĕluí-uapk. Lakiásh tchish tídsh gisht ká-i ni shnăkĕlúi-uapk; hă Bóshtin
remove (him). A chief also doing his duty not I will remove; if white-man-
yálank nă'-ulapkuapk, ti'dsh hûnk gi'uapk, ká-i ni hûnk wutódshanuapk. 21
alike he deals, right he shall not, not I him will cast away.

[689] Ká-i i hussi'nuapk; hă'toks i hussi'nuapk nû hû'nk i'-amnuapk i'χaks
Not you must run horse-races; but if you run horse-races I the will take away gun
ni. Tchí laki nă'-ulχa.
your. to the chief ordain.

*539 622 692 [684]

Hä' î k̲ä'liak híshuaksh ná-änds sätólakuapk, hû'k tchîsh híssuaks
If you, not having a husband, with another should cohabit, this also man

k̲ä'liak snáwädsh, spû'lhi-uapka nû kä'lish snáwedsh. Hä hû'ksa heshtó-
(is) without a wife, shall imprison I the unmarried (man). If they should live

3 lakuapk, hû'nk nî túmĕnuk nä'-ulakuapk spúlhi-uapka nu hishuáks hû'nk.
in concubinage, of it I hearing will punish (and) will imprison I man that.

Tchî' Ä'-ukskni laláḵi nä'-ulĕka tchî' huk käílatat m'nálam; tsúi k̲î'llitk
So the Klamath Lake chiefs order so they in district their; and severe (is)

nä'-ulaks laláḵiam.
the law of the chiefs.

[585] 6 Hä'toks î sû'msealstka gíuapk sî-î'huapk î lápuk, snawä'dshash
And if you on the point of marriage should be and should agree you both, female

hissuáksh tchî'sh, tsúi î gépkuapk laḵiámksi; tsúi mî'sh laḵí snû'mpsä-
male also, then you must come to chief's house; and you the chief will unite in

aluapk, tû'nep î n's tála skû'ktanuapk hû'nk pîl mû'yäns pî'la láḵiash;
wedlock, five you to me dollars shall pay only to the principal only chief;

9 hä'toks î yúalks, tsî hû'k î ndán tála, wakiánhua lä'p tála skû'ktanuapk.
but if you (are) poor, then you three dollars, may be two dollars have to pay.

Hä î yuálks tsi gíuapk súmsä-aluapk, gä't î n's skû'ktanuapk. Häts î
If you poor should be (and) intend to marry, that you to much me have to pay. And if you

skû'ktish hámĕniuk tû'ma wátch gitk, túnîp î skû'ktanuapk snawä'dshash;
to pay want of many horses possessed, five (horses) you can give in payment for the wife;

12 hä'toks yúalks tsî î lápi wátch skû'ktanuapk, wakiánhua ndán wátch,
and if poor you two horses can pay, or perhaps three horses,

tû'ma-kans wátch gî'tkiug.
many horses when having.

[586] Hä' tchi m's snawä'dsh gû'skuapk, k̲á-i î wátch shnû'kp'li-uapk
And if you (your) wife should leave, not you the horses can take back

15 k̲á-i tch snawä'dsh hûk wátch spunî'-uapka m'sh; î pî'l î hissuáksh pîl
and not (your) wife a horse need transfer to you; you alone, you husband only

shä'wanuapk snawä'dshash gû'shkank.
must give (them) (your) wife when leaving.

[595] K̲á-i î láp snawä'dsaluapk; nä'sak î snawä'dslank gíuapk; hä'toks î
Not you two wives shall marry; one only you marrying must live; but if you

[684] 18 láp snawä'dsaluapk, nä'-ulakuapka m'sh. Hä' tchîk wéwanuish lä'pi gíug
two wives marry, shall punish (I) you. If the wives double for being

hishtcháktanuapk, tánkt mî'sh nî skuyû'shkuapk snáwädsh nä'sh; tsûshnî'
should quarrel, then from you I shall divorce wife one; forever

m'sh nî skuyû'shkuapk, k̲á-i î tatá mbushäálp'luapk. Hä'toks î mbuseál-
from you I shall sever her, not you ever can marry her again. And if you associate again

[586] 21 p'luapk spûlhi-uapká m'sh nî. Häts nä'dsiak mî snawä'ds tsû'ssak î
(with her) shall imprison you I. And if monogamic your with wife constantly you

hishtcháktanuapk, tánkt mîsh nî skuyû'shkuapk, ampkáak î hishû'kat;
should quarrel, finally from you I shall separate (her), or else ye may kill each other;

*539 622 692 [586] hû'masht mish ni giug skuyû'shkuapk. Hä ni skuyû'shkuapka m'sh,
therefore ye I will separate. If I should separate (her) from you,
tsû'shni m'sh ni skuyû'shkuapk.
forever from you I shall divorce (her).

Ká-i mish ni hû'nk kī'tgik; nánuktuanta káktak píla m's n hû'nk hém- 3
Not you I that to tell lies about everything to tell the truth alone to you I that to told;
kanktgik; nä'-ulakt gi'tki i snawä'dshash tchi'sh káktak píl. Ká-i n
tell said; to observe the laws you wife also to tell the truth only. Not I
hû'nk gi'tkik m's píla, hihashuákshash tchish nánukänsh.
this to do tell to you only, (but) to men too all (others.)

III.

[684] Snáwedsh tchik shû'ldshash shetólya, tsúi nát któktatska; at hûnk 6
A female (if) with a soldier copulates, then we cut her hair off; she
yakä'wa nä'-ulaks, ká-i hû'nk tû'měna shunû'kanksh nálam laláki am.
broke the law. Not she listens to the behests of our chiefs.
Tchúi tchik titátna heshsyálpěli sésatuish m'nálam, tsúi syō'ktnank tchä'k
Also sometimes she reobtains the price paid (for her) through barter to them, and by paying
héshsyalpěli. Tsúi snawä'dsh tchish násh híshuaksh wutódshish m'na pä'n 9
she reobtains it. And wife one husband who repudiated his again
hû'nk snúkp'la, tsúi nä'-ulěkan titátnan hû'masht-gisht shnû'kp'lisht lä'p
her takes up, then chastise I (him) sometimes I because he took her back for two
sháppash spû'lhi, titatnatóks ni ndán sháppash, títatna tchín násh sháppash
months imprison, but sometimes I for three months, at times and I for one month
spû'lhi. Tsúi tch' hishtchákta hû'k kat lalápa wä'wans gítk; tsúi tsin nä'- 12
imprison (him). And quarrel they who two wives have; and thus I or-
ulka skuyû'shkan. Ká-i ni nä'-ulěya, sguyushkuyá ni; gä'tak. Títatna
der (and) separate (them) I. No more I try (them) in court, separate just I; that's the end of it. Sometimes
tch pálla shash ná-änts hihassuáksas snáwädsh, tchúi ni nä'-ulkan ndán
also sedunce (them) other married men a female, then I try (her) I (and) for
sáppash spû'lhi.
months imprison. 15

[683] [593] Tchúi shishóka títatna, tchúi náyäns wudsáya; hû'nkst ni násh sû'ndō
And they fight sometimes, and others they injure; him I one week
spû'lhi, kát sus hû'k wudsháya. Títatna tch shishóka shipapēlánkstant hak,
imprison, who them has whipped. At times also they have fights among each other only,
ká-i shû'tka, sissukúya hak; tsúi ni né-ulěka hû'nkiasht kákat hûk sissóka. 18
not injure, but scuffle merely; then I try those who had the row.
Láp sû'ndin lapukáyäns ilhi'. Títatna udû'pka hissuáksh snawä'dsh m'na;
For two weeks I both parties lock up. Sometimes whips a husband wife his;
hû'nks ni hissuáksas spû'lhi ndán sû'ndō; hä kúa udópkpakuapk snáwedsh
that I husband lock up for three weeks; if roughly he should whip wife
m'na, hû'masht n'unk giug ndán súndō spû'lhi. Títatna tch snáwädsh 21
his, on that account I him for three weeks imprison. Sometimes also a wife
(other);

*539 593 sas tánkak. Tsúi wiggátak tchía, tsúi wä'kala, tsúi hûk mukák k̲'läká.
to them not many. Then together they lived, and she became mother, and the babe died.

Tsúi hû'nk pän wutódsna, tsúi pän mbusé-alpĕle. K̲ú-idshi hû'k snawéds;
Then her again he gave up, and again lived with (her). Mischievous (is) that woman;

3 tsû'ssak sû'la sha, hissuáks hû'k wû'lantana: "tám mí'sh setû'lχa kaní?
constantly haggled they, husband the used to ask (her): "(did) with you consort anybody?

sä'gs' ish, k̲á-i sa-i'shiank." Tsí sa hû'n ki nánuk spunä'ks; tsúi sí'ssûka
tell me, not concealing." So they said every night; then they fought

ná-asht giug. Tsúi sa k̲ú-i sû'ta pipĕlángshtan staínas, tsúi sa k̲ú-i tchía.
for saying so. And they embittered mutually hearts, and they wretchedly lived.

6 Hû'masht-gíug tû'mĕni lalák̲i nä'-ulχa, túmĕni huskiū'tankpĕle. Tína
On this subject often the chiefs ruled, many times made them live together again. Once

snáwäds hûk pálla hishuáks m'na shû'ldsisas shätō'lχ; vû'nsatka hûnk
woman that deceived husband her (and) with a soldier copulated; in canoe (she)

[684] sk̲ä'na pállank sas sûldsámkshi. Tsí hûk shû'ta titná huk snawä'ds; tsúi
rowed away abstracting (it) from them to the troops. Thus acted at a time that woman; and

9 lalák̲i nä'-ulχa hû'nksht Pû'lam snawä'dsas; ktû'tsga sa hûk lalák̲i sätó-
the chiefs tried that Ball's wife; cut hair off they the chiefs for bav-

lakst sû'ldsisas. Tchúi pän kédsa Paúl; Waitängi'shash tsí's setō'lχ tánkt.
ing slept with soldier. Then again left (her) Ball; with a Warm Spring man too he lodged then.

Tsúi pän mbusé-alpla, tsúi sas wáts sk̲ókta pän, tsúi sha pän ak sissō'ka;
And again he lived with (her), and to them horses he paid once over more, and they again quarreled;

12 at sa k̲ú-i hak tsía tsússak, tsúi lalák̲i pänak hû'skiûtka. Tsúi pän
they wretchedly lived always, and the chiefs once more made them live together. And again

mbû'se-alp'l, tû'sh spungátgapĕle É-ustat tchí'pkshí hûnk snawä'dsas. Pû'l
he lived with (her), over there he brought back on Lake shore home the wife. Ball

toks hí'wí hímboks tánkt, tchúi hí'-i lélktcha tchí'ktchik spû'nktchapaluk.
hauled logs then, and there abandoned the wagon to bring (her) back.

15 Tsúi spû'ntpampĕle, tsúi nä'-ulχa sha pä'n, spû'lhi sa Pû'lash, tsúi sa
And he brought (her) back, and tried they again, imprisoned they Ball, and he and she

sχókta sas pä'n wátch, tsúi sa spunkámpĕle pän, tsúi sa pän hû'nk
paid them once more horses, and they set (him) free again, and they again

sumsä'-alank tsía.
marrying lived.

18 Wakák tsik sa tchía, k̲á-i ní tû'mĕnat.
How since they have lived, not I learnt.

NOTES.

[178] [837] Matrimonial reverses like the one given in this narrative are by no means uncommon among the Klamaths of the present day. They are one of the unavoidable consequences of the gradual emancipation of the females from the former rule of their brutal husbands through the advent of the whites, and also of the obnoxious and corrupting neighborhood of the soldiers at Fort Klamath.